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1913

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The Unitarian Advance

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Publishers Notes

OUR June number will come out late,—a week at least,—in order that we may publish full reports of the Western Conference meeting at Toledo, and of the Boston Anniversary Meetings. We feel pretty sure that it will be worth waiting for.

At the Southern Conference at Atlanta, the following resolution was unanimously adopted:

> "RESOLVED—that this conference adopt as the organ of inter-communication between its churches THE UNITARIAN ADVANCE; and that each church be requested to appoint a correspondent and solicitor to help secure the thorough and successful attainment of this purpose."

We are surely glad to co-operate in this plan, which was presented wholly without our fore-knowledge or suggestion. Already have we received hearty response from several of the Southern churches:—but we want them all, and want them all to want us!

Will our subscribers let us know promptly when anything goes wrong—if their magazine comes irregularly, or inadequately addressed,—or in bad shape,—or if we keep on sending to any who do not wish renewal,—or if there is any thing about us which they do not like? We cannot please everybody all the time,—not even ourselves; but we like to know always what our friends do not like about us at any time. Sometimes we can do better from their suggestion.

The Publishers

The Unitarian Advance

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PRESIDENT WILSON'S recent departure from an ancient tradition was a very sensible action done in a very sensible manner. One can imagine how a more vehement personality might have done it differently. The opportunity for theatrical high lights was great: but President Wilson's method is not that of drama but of practical efficiency. The framers of the Constitution, with an academic precaution which later experiments at democracy in other countries have proved not well-grounded, took pains to make the legislative and administrative departments of government distinct and separate functions. Yet the President was as distinctly included in both functions: not only does the administration of the laws fall to him, but by the Constitution he is clothed with the responsibility of the *first word* and the *last word* on any important matter of legislation. He is given the responsibility of recommending legislation by official communication, and all legislation is subject to his review and power of veto. Common sense therefore impels that the relation between Congress and the President be not distant, formal, or strained. It is wisdom for them to work in efficient accord in the formulation of legislation which must be approved by the President before adopted, and administered by the President after it is passed.

THE OLD TRADITION of the "aloof method" of co-operation grew out of the theory that suspicion and jealousy are the natural concomitants of self-respect in the relations of two co-ordinate but separate bodies. Beware the invasion of prerogatives of one order by the over-ambitiousness of the other. So Congress must hold President at arm's length,—so President must play a complicating game of official etiquette. And to what purpose? The people want leadership in achievement and they are coming more and more to look to the President for that leadership. The deliberations of a representative body of senators and representatives are demanded for the careful and comprehensive study of legislative issues and the final determination of their form; but so far as the people are concerned the Efficient Man at the helm is the responsible factor in governmental activity. *He is responsible to them.* And President Wilson is very sagacious in his quiet assumption of this responsibility. With him leadership is not a matter of spectacular demonstration; it is a method of efficiency. There are possibilities of egregious mistakes involved in his ideal: but a man is not properly given the high responsibilities of the Presidency unless he has won the confidence of the people that he will *not* make egregious mistakes. Therefore President Wilson has assumed that the attitude of intimacy and close personal touch between himself and Congress is the way of inevitable common sense. We think he is right.

THE FACTOR of leadership in true democracy is significant. A crass democracy is jealous of leadership: an unworthy sort of leader is afraid of democracy. The two should stand in close association. It is interesting to remember to how large an extent American democracy is the child of Congregationalism in religion, that the problems of political democracy often receive striking illustration in the problems of religious democracy. The relation of a pastor to

his parish, the relation of denominational officers to the whole body, is a relation of frankly recognized leadership dependent on congregational support. The minister is not merely a functionary or a clerk. He is not a mere hireling—his duties are usually loosely defined because to define them means to reduce their effectiveness. Personal leadership is a matter of personality. It rests on the confidence of the people who are led that he who leads is doing for them something that they want done, better than it can be done without him. Democracy is the insistence that the people led shall have voice in the selection of those who lead, and shall have intimate relations with their leader of such sort that all the time their will, when it is defined, shall be efficient through his leadership. His leadership contrary to their will is void: his leadership stripped of their confidence is a contradiction of terms. His leadership while he leads must be a function of cordial, immediate, closely-related and intimate fellowship of service.

THE MOST harmful condition of things under democracy or congregationalism therefore is distrusted leadership: is the official pre-eminence of a leader whose personality does not function to the sympathetic co-operation of his people. In the close relations which bind minister to congregation this is indeed too often a most critical issue. No minister can be what he ought to be, and might be, to his whole efficiency in any church if his people's attitude is one of aloofness and incipient distrust; if his impulse of leadership is checked by congregational jealousies,—and if any considerable part of his people are "afraid" he will overstep his "pastoral prerogatives:" if trustees demand that the minister "keep his hands off of the business of the church:" if the Alliance take over-pains to insist that "their business is their own and not the minister's," and the like. Any man fit to be pastor of any normal church, is properly entrusted with a function of leadership whose scope cannot be too formally defined, and the efficiency of which depends absolutely on a spirit of confidence, co-operation and sympathy that is not formal but intimate. On the other hand no minister or officer in church work is properly equipped for leadership who fails in recognition of the democratic principle that the will of the people whenever it takes definite form in any matter is paramount to his will, and that however high and noble his purpose or ideal, if once that has lost the confidence of the people whom he is commissioned to lead, his further leadership is of no avail, until he has won back his mastery of intimate and sympathetic confidence amongst them. May it be added that the truly efficient leader is not timid about encouraging the intimate voice of his people in suggestion and counsel, in the initiation of enterprises, and the extension of outlook. Not only must a people have confidence in the leader, but he must have confidence in his people: —honest, thoroughgoing and generous. Democracy and congregationalism will not work on any other ideal.

WE ARE sorry that the Arlington Street Church in Boston has decided that the annual meeting of the Unitarian Fellowship of Social Justice cannot properly be held within its walls on the Sunday evening of Anniversary Week, after the custom of previous years. This church is of course competent to decide its own affairs, and a reasonable spirit of fair play must recognize the right of people who differ from us to act according to their own lights in determining their own actions. We doubt not the trustees of Arlington Street Church had conscientious scruples against permitting this service to be held in their sacred place, and met their own ideals of moral responsibility

in acting as they did. The more's the pity, from our point of view. The Fellowship of Social Justice is an organization of regular standing in our denomination, having its place in our Year-book, and its representatives in every part of the country. Its President, Mr. Wiers, is a Director of the American Unitarian Association, the pastor of one of the most prominent and influential churches in the Middle States, and recognized everywhere as a man of fine spirit and worthy enterprise. He is largely responsible for the program which the trustees of the Arlington Street Church do not like. The thing which the Fellowship stands for, moreover, is not a mere "denominational factionalism." It is simply a manifestation of a spirit which is astir in all the religious denominations of the country, an impulse to make religion efficient in the practical issues of social justice. In truest sense it is Unitarianism brought to focus: it is our denominational ideal removed from the field of cold abstractions and given a passion for eager and constructive achievement. It is unfortunate that the noble "cathedral church" of Unitarianism in what so many people still believe to be the "home city" of American Unitarianism is not deemed a worthy place for such meeting to be held. Is the trouble with the "Social Justice" enthusiasm,—or with the "home city?"

WE ARE not quite so ready as one of our associate editors, (whose department stands on the well-defined platform of the utter freedom of its editor to say precisely what his heart moves him to say, with no "over-editor's" blue-pencil to interfere) to make this a matter of reproach on all "Boston Unitarianism." There is a lot about Boston Unitarianism that we like, and to which we may all go for inspiration and leadership. Nor do we believe that the action of the trustees of the Arlington Street Church is fairly representative of the whole Boston spirit. It is to be noted that a pretty fair proportion of the membership and support of the Fellowship of Social Justice come from the vicinity of Boston; that up to this year Arlington Street Church has been freely given for its meetings, though some of the programs arranged have been exasperatingly plain-dealing, from some laymen's point of view; that when Arlington Street Church was not available in 1911 another Boston church was readily found; and that this year, after all, when Arlington Street Church lapsed, another prominent Boston church was ready with cordial invitation. Moreover, though some Boston Unitarians did not treat Channing or Parker or Pierpont very well in the past, yet Channing and Parker and Pierpont were themselves Boston Unitarians, and were not lacking in staunch supporters in their days of trial. The fact is, of course there are a good many different sorts of Unitarians in Boston, as in every great city, and the sort that now controls the affairs of Arlington Street Church may be different from some other sorts. There are inevitable reasons why in Boston all Unitarianism should not be as eager, as thorough-going or as progressive as that which dominates the Middle States and the West; there are reasons why self-complaisancy rather than the passion for progress should be in some places the controlling spirit; reasons why the difference between philanthropy and social justice, between "generous giving" and noble consecration to ideal, between what is *really* religious and what it *really* secular, should not be sharply distinguished; and why therefore a greater concern for the "reverence for that from which we have come" than for the "divine urgency of that toward which we are moving" should often be in evidence. All Boston Unitarianism is not like that; but it is to be regretted that what seems to us a stupid blunder on the

part of the trustees of a very prominent church in Boston should serve to accentuate a sad tradition of the past, and give color to the notion that where money abounds there we must look for timidity as to free speech, virile enthusiasms and frank enlistment for the cause of Social Justice.

OF COURSE the Fellowship of Social Justice will not lose anything by this blunder in Boston. All that sort of opposition is but a helpful method of propaganda, from its point of view. It was not what old Federal Street Church did to silence Channing that prevailed, it was Channing who prevailed. It was not the spirit that sought to deny Theodore Parker a hearing in Boston that availed. Parker got the hearing,—and is still heard where those who opposed him are forgotten. The growing cause for Social Justice is a stench in the nostrils of many very worthy influential Unitarians: and sometimes those who have pleaded in the cause have been very exasperating in their method of propaganda. We have ourselves quivered a bit with the pangs of exasperation at their recklessness sometimes. In this imperfect world reformers almost always are a kind of spiritual porcupine,—a fact which we lament but cannot help. No one connected with the Social Justice movement regrets in the least the action of the Arlington Street Church from the viewpoint of the movement. That is helped immeasureably. The chief cause of regret is on the part of all of us who believe in Unitarianism as a broad, generous, progressive enterprise of religious liberalism, that sometimes in our own borders the ideal of broad-mindedness and progressive courage for new ideas suffers eclipse. And we don't like to have that happen in Boston, for many reasons.

CHURCH EFFICIENCY

THE institution of a new department under this heading in the March issue of THE ADVANCE is a real sign of promise for the life of our churches. It shows that some of us are not satisfied with things as they are and that this dissatisfaction is leading, not to discouragement and despair, nor yet to indifference, but to an intelligent study of conditions and possibilities. Upon the whole the Unitarian churches are not gaining ground in vigorous fashion. Why? Is the cause some uncertainty of purpose, some indefiniteness of aim? Is there some lack in our essential message, or in our phrasing of that message? Or is "the weakest link" our present arrangement for getting that message heard? The more fundamental questions we have perhaps never entirely forgotten to ask, but the more detailed and specific questions, especially when they relate to established customs and methods we have too often evaded.

This department will, one may imagine, justify itself most when it is most specific in its statements, criticisms and suggestions. A weakness here, a waste there, an undeveloped or unutilized power clearly at hand—these are definite matters which can be grasped and acted upon. Indeed, granted that your enterprise is rooted in human life and its needs and so a legitimate one, efficiency usually grows just by attention to such matters of detail and to the correlation of all the factors in the undertaking. "Perfection is made up of trifles, but perfection is no trifle." No loftiness of vision, no consecration of purpose can take the place of this commonsense fitting of means to ends. Our problem does not arise at all until these are present. Granting their presence, the real problem is how to make these most effective in the individual and community life.

The fact that this new department is conducted by a layman is another hopeful sign. In theory Congregational, in practice we leave so much to the minister that it is not surprising he sometimes gets to think of the church and its work in almost purely clerical terms. He is inclined to see in any demand for efficiency or in any criticism of the church a reflection upon himself. Now, we may well admit that the minister's function is prophetic in its nature and that he should primarily seek spiritual, not material results. Yet it is also clear that the associated life of a church is not the result of one man's efforts alone, nor is the prophetic word the only agency by which any given church influences the lives of men. There is a cumulative result of repeated emotional and intellectual experiences and contacts. When a man joins a church, he does not merely become a disciple of a given minister, he joins himself to a group of like minded men and women and commits himself to certain ideals of life and to certain companionships which further the realization of those ideals. He commits himself, further, to the financial support of a costly institution. He is, therefore, the one who has the clearest right, even the highest duty to ask whether this institution is efficient, to consider how it may be improved. This right and this duty cannot wisely or safely be delegated entirely to the clergy. Their responsibility is sufficient without this added burden. May this new department be the sign and promise of a larger participation of laymen in the affairs of our church and of a frank recognition that they are the ones for whom and in whom the church consists.

E. C. S.

THE SPIRITUALITY OF BERGSON.

PHILOSOPHERS create the world in their own image. This is inevitable, for the only approach to the macrocosm is through the microcosm and the only microcosm we really know is ourself. The value of our metaphysics, therefore, will depend upon the stage we have attained in our inner experience.

Bergson is today receiving an ovation from the thinkers of the world, and his contribution to them is important, because his spiritual experience is rather advanced, and his analysis of the same superb. His inference from it are as valuable as his spiritual experience is valuable, and no more.

Bergson sees with transparent clearness that man is not a body but a spirit, a stream of mental life having for its tool the body and fighting its way to new and higher levels despite this handicap. He is acutely aware that the flesh holds man back. Its inertia is immense. Its tendency is to conserve, not to create, and every advance over its limitations requires effort. Our spirits tend to succumb, to grow passive to sensation and suggestion, to spread themselves in revery. Only by an effort can we thwart this fleshly inertia, only by gathering ourself together and thrusting ourself beyond ourself can we create new ideas, new sciences, new works of art, new habits of character. Therefore, the intense, consecrated, furiously active moment is to Bergson the acme of existence. The supreme human joy is found in the moment of strenuous creation. Since to him this is the pinnacle of spirituality he finds therein the revelation of the nature of reality. In that moment, he tells us, we experience reality, or as religious men would say, know God. God therefore is the strenious man written large. He is the active urge, the "Life Force" gathering itself together, pushing and driving, trying to find itself in the conquest of recalcitrant matter like an underground stream battling against the rocks, or a man's arm pushing its

way through a heap of iron drillings. The God of Bergson, resplendent though he be in the glory of his action, knows neither peace nor rest nor certainty. We almost pity his bewilderment. Hence no deeply spiritual man can read that brilliant work, "Creative Evolution" without feeling that despite its learning and masterful style it is inadequate.

The greatness of Bergson's contribution is undeniable. He refutes naturalism and makes clear the supremacy of spirit over matter. Furthermore, he shows that our highest knowledge rests upon disciplined intuition. This intuition is a sort of sublimated instinct. When turned upon another person it is intellectual sympathy; without it no man ever knows the heart of another. When turned inward, intuition is simply life becoming conscious of itself and the universal life present within us. If we must choose between intellectualistic logic and intuition, intuition is the more important for it apprehends levels of reality which are closed to bare reason. In religion it is the supreme authority. Best of all Bergson presents these truths in such a way as to make an immense appeal to scientific men. If he can persuade them of the spiritual nature of the universe and the validity of the soul's great intuitions he will in truth open the way for a great revival of religion.

But there is a step beyond, which Bergson seems, at present, not to have taken. The first level of spiritual experience is the strenuous longing for truth, for righteousness; this is evident in the divine frenzy of the noble patriot and reformer. Each of us must knock at the gate of the diviner nature before it is opened. This is a law of our being. Effective work in science and art is performed only in response to this concentrated will, this consuming desire to create new truths, new worlds. Most of us are at present in this stage of hungering and thirsting, striving and straining. And it is well, for it is the first step to spiritual rebirth; but only the first. We take the first outworks of the Kingdom of God by violence; witness John the Baptist. But, according to Jesus, the least in the Kingdom of God is greater than John. That is, the truly spiritual man rises to a level which is way above the sphere of strain and of stress. The transition as he climbs is often as astounding as though he had stepped into another universe. In answer to his continued prayer of urgency a flood-gate breaks within him, and a "river of glory" pours into his mind. Emerson describes it all in the "Over-Soul." At first he gasps, trembles at the wonder; then he relaxes, ceases to strive, for he need do so no longer. He now puts himself "in the attitude of reception," and lets "the alien energy" produce the visions, work its way with him. Soon all is at peace within, tension vanishes away, a great holy river, as it were, from the "mountains of the Kingdom of God" flows through him, speaking its truth from his lips, writing its message through his pen, shedding its splendor through his face, burning self from his breast and flooding his whole being with the ineffable blessedness of him who loves with pure, spiritual, universal love. He has reached a pinnacle of spiritual inspiration at once active yet effortless, creative yet peaceful. Then he can accomplish in an hour what might otherwise take a day. His endurance if often doubled. Frail Madame Guyon when this experience came upon her could receive callers from eight in the morning until six in the evening and after such a day spent all but two hours of the night in writing her books, and in the glory of her inspiration she often wrote in a night what it would take a scribe days to copy. At this stage life begins to take on qualities of love, insight, whose values are infinite. One word spoken in such spiritual certainty and love can often accomplish greater social results than ten thousand that

spring from a merely intellectual opinion. The words and life of Jesus were brief indeed but because they were clothed in such a Holy Spirit they have turned the course of human history . To most of us even an approach to this experience is rare. To Brother Lawrence, to John Woolman, Madame Guyon, to Baha'u'llah, the new Bahai prophet of Persia, to Buddha, to Jesus, and others it was for long periods of their life, though in differing degrees of splendor, habitual. They lived, wrote, worked with unparalleled efficiency, resulting while they worked in the "river of glory," exulting even in the midst of persecution and physical disaster, possessed by a vast spirit, which they called God.

This is the pinnacle of spiritual experience attained habitually by the greatest mystics and prophets, approached by a few poets like Emerson, and appreciated by a few philosophers like an ancient Plato or a modern Eucken. When it is generally understood, philosophic thinkers will give to religious experience a new role in determining our view of the universe, and our thought of God. It is in the image of men at their highest that we must conceive God. The dominating quality in such a man is Christ-like love which rises as a serene master of physical forces and conditions, Lord of the intellect and the will. So must it be in God. Good-will and love are the central throb, the essence of reality. They are the master of all the worlds. Look at the microcosm, Jesus, and that is clear. The life of God is not a wild, bewildered unrest like that of Bergson's "Life Force" but a vast peace, a shining certainty, a sense of attainment. The God revealed in a Christ knows where he is going and what he is doing. He is infinitely above the bewildered speculation of today. From his height of glory he overlooks and rules the universe, perfect Love, King of the "seen and the unseen."

But last of all, and this is central, in such exalted spiritual living—man is nothing. Whenever we approach this high experience our egotism passes away. Even Jesus counted himself only a recipient of the "divine bestowals." His words are not his, but God's; What has even he that he has not received? Seen at this level our vaunted creations are but inspirations of a vaster intelligence beside which even the mind of a Christ is as an empty cup. Everything in such an experience points to an infinite source whose life we in our striving are simply seeking to know and appropriate. At present we have read but a line of his truth and received but a ray of his glory. How, then, can we, the single ray, attribute to God, the sun, our smallness,—we, the effect, attribute to the Cause our incompleteness; we, the growing creature, drag down to our level the Creator? Such a thought, at the height of spiritual insight is inconceivable. Here the really valuable "intuition," the insight of the spiritually cultivated man—the only one that Bergson could justify without thrusting us into moral anarchy—speaks with infallible authority. Everything in us at that moment bows in humble adoration before the God who is infinite, perfect, absolute reality, the unutterable One who has simply chosen, for reasons we know not, to express his infinite reality and glory stage by stage in an evolving world. In such an Infinite can we rest, rest and rejoice even while we labor, and because we rest in him can we fight, not as those that buffet the air, but with certainity and an infinite peace. The God in whose service we are enlisted is not in trouble. Nay he created us not so much because he needed us as because he loved us and from the beginning wished to lavish upon us the splendor of his already complete perfection. Because he was perfect before ever the world was created we, his children, may some day hope to be perfect also.

A. R. V.

The Hindered God

By Horace Westwood,

Pastor All Souls' Unitarian Church, Winnipeg, Manitoba, Canada.

THE inspiring thought which this last century has brought to light and emphasized, is the thought of the immanence of God. The modern mind sees God everywhere. The old thought of God as a being afar off beyond the starry heavens, has lost its power of appeal, for the God of the twentieth century not only inhabits the heavens but the earth also. To-day we mark the presence of God everywhere, and the whole drama of existence is a manifestation of the One Life from Whom all things proceed. The awakening morn whose sun's rays kiss the dewy earth; the eventide with its soft and radiant hues announcing the approach of night; March winds, April showers, Summer's fragrant flowers, Autumn's leaves foretelling the advance of winter snows; alike reveal One Universal Life.

Now all this is very beautiful, but does it tell all the story? A ship founders in mid-ocean, and twelve hundred lives sink into a watery grave; the snows of winter melt, storm clouds drench the earth, rivers are swollen to raging torrents, reservoirs are filled to overflowing, mighty dams—products of human skill and ingenuity—become the plaything of the rising waters, and in a day,—even in a few hours,—the fair and stately cities of a great state tell the tale of flood and ruin, of death and doom. Where, oh where is the Ever Present God then? Where is the God who dwells not only in the heavens, but inhabits the earth also?

An unsuspecting widow invests her husband's savings through the hands of some unscrupulous agent, and the fatherless go unclothed, unsheltered, unfed, unless helped by charity. A city is shocked because a mother murders her baby, but in every large city the statistics of infant mortality show that crowded tenements, unsanitary dwellings, impure milk, all the burden of poverty more than ignorance, murder their thousands and tens of thousands, and only the few raise their voice in protest. In darkened rooms and dreary dwellings, in the midst of filth and squalor, little children toil long weary hours for from fifty cents to two dollars a week, and anxious mothers compelled through the force of circumstances to become the bread-winners of their families sing the song of the needle to the tune of five dollars a week; and it is thus our great cities through the "sweat-shop" system produce four-fifths of their clothing output. Oh what a tale our Christian civilization tells! Christendom an armed camp ready for war; monopoly of natural resources increasing the burden of living for those who already find it hard enough to bear; political intrigue allowing the triumph of social injustice and industrial oppression; fair cities soiled by foul slums and segregated districts of vice; liquor interests and vested interests dominating and controlling the powers of government; poverty side by side with wealth; on one street the church on the next the den of vice; at one corner the school,—the other the saloon; here,—the palace, there,—the shack called a dwelling; here boulevards, automobiles, fur clothing, silks, there,—bare-feet, shivering bodies, faces pinched and starved; a medley of good and evil; righteousness mingled with crime; health grappling with disease, life with death. And as the panorama of modern life opens and unfolds before our eyes, we ask is God present in evil also? Is the immanent God in the shadows as well as the light, the night as well as the day?

The question is fair and sane. If we live in Him and have our being, and the Divine Life is in all and through all, are we not avoiding the issue when we say that God is in the garden but not in the slum, present in the summer sun but absent in the winter flood, manifest in the ripening grain and not in the devastating famine, crying aloud in the forces that make for righteousness and justice but silent in the powers creating evil, sin and death? And yet supposing we admit that in the foundering wreck, the swollen river, the ruined girl, dying infants, overworked mothers, political corruption, social injustice, industrial oppression, and the many other calamities and evils which mark the present age, there is a manifestation of the One Life, and that this Life groaneth and travaileth in pain together with the whole creation, what a sorry and perplexing problem we raise!

Do we not in a measure make God responsible for evil? Or if not responsible, then in a measure powerless before the onslaught of nature's suffering and man's iniquity? I do not think it helps the matter to say that the Divine Life is using these agencies for the establishment of His Kingdom of Righteousness. This would be tantamount to saying that God permits evil in order that good may come, and creates discord in order that harmony might prevail. I believe that God is good, all good. That He, as well as we, desires harmony and peace, righteousness and justice, purity and love to dwell upon the earth. That He, as well as we, sorrows at the great and seemingly unpreventable calamities that from time to time come upon us without warning like a thief in the night. I know there are those who will accuse me of blasphemy, but I cannot help it, I must perforce say it, that in the case of the dilemna *"God could have prevented evil and would not, or would have prevented evil and could not,"* I am compelled to choose the latter position. I am compelled to feel that The Divine Life desiring all good, is prevented for various reasons in realising the supreme good Here and Now. I would rather question the power of the Divine life, than the goodness and purity of Its intentions.

Now concerning Nature's calamities I have not much to say. In a Universe the physical existence of which depends upon the reign of law and order, rather than upon caprice, as long as man remains ignorant of Nature's laws he will suffer for his ignorance. When the scroll of human history is finally unrolled it will be found, that famines, pestilence, plagues, disasters from floods, earthquakes, and other forces, will not be laid at the door of man's sins but will be attributed to man's ignorance, and in the onward march of human civilization it will also be found that these laws have not been harsh cruel forces, but moral policemen and school-masters calling forth human-skill and ingenuity.

Take for instance the terrible disaster at Dayton due to the spring floods in the Ohio valley. Could God have prevented this calamity with its tale of sorrow and suffering, of death and doom? I am frank to admit that God could not have saved the doomed city even if He would. If He could have and didn't then such a Being might be God but not Providence, and I should join Robert Blatchford in calling Him *fiend* rather than *friend.* To talk about the mysterious workings of Providence in the presence of tragedy and woe such as this is to be guilty of one of two things, either of moral cowardice which is afraid to do a little courageous thinking, or of credulity mingled with sanctimonious cant. But then, "if you believe in God"—you say—"did not God create the laws through which the gigantic forces of Nature find expression, and does not a certain measure of responsibility lie at His door?" One is compelled to admit the force of the question raised. But why is it not reasonable to think that the existence and persistence

of the Universe is only possible through the operation of these laws and forces, and that even God himself is bound by the laws of His own Universe. Nor can I for one moment believe that the Divine life could forsee all the possible contingencies that would arise in the working out of Universal Life. Furthermore, if human life is to be gauged by the ultimate quality produced, and the quality is the result of conflict, growth and education, I do not for one moment see how beings could have been formed complete in foresight as to Nature's operations, and at the same time subject to the laws of development. The whole creation groaneth and travaileth together in pain, waiting for the glorious manifestation of the Sons of God, and in the pain of human development, necessary and unpreventable though it is as long as man's ignorance persists, God Himself suffers, and His own life is marked and marred by the scars received in the battle for human progress.

In some to-morrow, man will have risen to such heights of attainment, that Nature will have lost for him its terrors. He will then enter into his heritage as Master of the Universe, and in the possession of knowledge will find the key which unlocked all doors now sealed by the ignorance of night. Then will it be found that the dwellers in the laboratory have been as much the ministers of God, as the priests of religion,—perhaps more so, and the real prophets of the Divine life will be numbered among those who used the test-tube and balances, microscope and telescope, as well as among those who through the spoken message declared "Thus saith the Lord."

In the case of sin and evil, however, the problem is entirely different. Neither are necessary, both could have been prevented, and for their removal it is not knowedge which is required, but *willingness.* There is no need, and there never has been any, that any of God's creatures should suffer through human greed and neglect. The selfishness, passion, and appetites of man alone are responsible for much of the misery existing on earth to-day. There is no need for poverty and want in a world which possesses an abundance of wealth and food. There is no need for the slum, the segregated district, the crowded tenement, the sweatshop, the saloon. There is no need that thousands of babies who came into the world with the birth-pangs of mother-love, should die for lack of fresh air and pure milk. No need that young children should labor in the dark bowels of the earth, and that little bodies should labor for long hours in dreary rooms, and behind the shuttles and weaver's gins of our cotton factories. No need that mothers for the support of their families should work in a local bread factory for six dollars a week or make human clothing in sweat-shops to the song of the needle for four dollars a week. No need that every winter millions of unemployed men should walk our city streets and lengthen the bread line at the relief stations.

The armed camps of Europe are a travesty upon our so-called Christian civilization. Our modern industrial system with its strife between capital and labor, its strikes and lock-outs, its boycotts and monopolies is a crying shame after twenty centuries of the message of the Prince of Peace. The political intrigue and corruption, the disregard of human needs and human rights, the confiscation of natural resources by modern financial brigands, the merchandise of human bodies in a nefarious traffic, are entirely unnecessary and preventable.

We have prayed again and again "Thy kingdom come, thy will be done on earth." To-day a million voices glibly repeated the Lord's Prayer, but if the million wills behind the prayer really meant that God's Kingdom should come, an era of peace and plenty unheard of in the annals of history, and unthinkable to most of us here to-day would be

ushered in before the rise of to-morrow's sun. Christendom does not seriously want the Kingdom of God or it would come.

Does the Life and Will of God bear any relation to this fact of sin and the presence of evil? Yes, yes, a thousand times, yes! And it is just in this relation that one perceives the tragedy of the Divine life, the *HELPLESSNESS OF GOD.* All forms of evil, every shade of wrong, the million aspects of injustice and unrighteousness are expressions of the One Universal Life. But do not let us confuse ourselves in our thinking. Every existing quality and thing is a manifestation of the Life of God but not necessarily a manifestation of the Divine Will and purpose.

Why should this present any riddle? Our children possess in them the life that has streamed through our bodies, and in a mysterious way are an expression of ourselves. And how tender is the care and solicitude with which we surround the young unfolding life. How carefully we plan their future welfare, and wish them *'all-good.'* But plan as we will we cannot foretell the future. What tragedy parenthood oft reveals. Here a son with the noble likeness of his father stamped upon every line of his countenance, but spending his heritage in riotous living, filling his belly with the husk of the prodigal; there—a daughter with the beauty of her mother's face and figure, all marred and seared by the ravages of sin. All our care, all our planning, the prayerful anxiety of years, may be undone by the perversity of our children, and to-morrow may tell the tale of blighted hopes and defeated desire.

Why, might this not be a picture of the divine life as it works and operates among men? *"God the Father, Humanity the perverse child."* In a very real manner may not this analogy hold true in the life of the world? The Divine Father who would build his kingdom, would bring peace on earth, longs for the reign of righteousness, to this end labors and works, and lo the perversity of his offspring, "man's inhumanity to man" sees His purpose thwarted, His hope deferred, His will perchance defeated. He may urge through prophet and priest, He may persuade and warn through the silent workings of conscience, He may lead through inspirations and the glowing vision of ideals, but coerce, He cannot—lest humanity would never learn its lesson as Child of God "that man is only truly man when he himself chooses the right." It is in this fact we find the lesson of the hour.

In the religions of yesterday the great thought was Man's need of God and his dependence upon Him. Scripture and prayerbook, sacrifice and ritual, psalm and hymn alike, have voiced man's need of the Divine,—the presence of God. How beautiful are those words "The eternal God is thy refuge, and underneath are the everlasting arms."

The instinct which leads us to exclaim "My soul thirsteth for God for the living God" is perhaps the soul of religion, but it is not its life and meaning. It is only one aspect of it, and passive at that.

You recall those lines of Faber:

"For right is right, since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

But because God is God, must the right necessarily win? No, it may go down in defeat, as it often has gone in defeat in the past history of the race. That the right will in the end prevail cannot be guaranteed,

we believe it will, we hope it will; God believes it will, God hopes it will, *but for God as well as for you and me, it is an affirmative of faith, and conscious will.* Perchance we shall find that it is in this possibility the meaning of life is to be found.

The mythologies of ancient religions picture the gods in mortal conflict with titantic forces which threaten to destroy their life and purpose. In the tribal religions of primitive peoples the god went forth to war with his people and shared their defeat or their victory. In the earlier religion of Israel Jehovah fights for his people, and when the children of Israel fall down before the onslaught of the Philistine it is Jehovah who is also defeated. In the religious life of the modern world this view of God is almost entirely absent. Perhaps it was necessary that for a time at least it should lie dormant. But I confess, that in a larger way of course, it appeals to me as very real and vital, and in fact contains a truth which needs to be emphasized in the spiritual life of to-day. We speak of the *"upward tendency"* of the Universe, and of spiritual evolution, as though the Kingdom of God would come on earth by a sort of natural process, but the truth of the matter is this, *it will not come, it can not come,* without human effort and endeavor, and "that one far off divine event, to which the whole creation moves" can never be realized without the aid and co-operation of man.

It is true Man needs God, but it is equally true God needs Man. Nine tenths of the evil and disease which trouble the world to-day are due to human causes and can be removed. They have their rise in ignorance, bigotry, selfishness, passion and greed. When we are willing they will be removed. They are not the fault of God, they are opposed to His will and purpose. He would remove them if He could, but thwarted by human will He is hindered and sometimes defeated. God will co-operate with man, and in-so-far as we are willing, the healing streams of the Divine life will surge in, but while human greed and selfishness stand in the way, the will of God can never have its way. The writer in the gospel pictures the prophet of Nazareth lamenting outside the walls of Jerusalem, crying "O Jerusalem, Jerusalem, thou that killed the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a mother gathered her brood under her wing, and ye would not." *That's the tragedy of the relation between the human and the Divine "I would, but ye would not."* God proposes, man in his selfishness and sin, disposes.

Sometimes in my quiet hours God appears in my thoughts as a Man of sorrows and acquainted with grief, as one whose powers are hindered, and purposes thwarted by the perversity of the race. At others, he is as a mighty warrior with loins girded for battle, and the challenge comes ringing to the spirit "who is on the Lord's side, who will labor and fight with me the evils encamped against the children of men?" And in answer to the challenge a great host arises of strong men and brave women, whose spirits respond with the answering cry "Here am I Lord, send me." And I picture this brave army waging the war of the Lord. A regiment of doctors seeking in laboratory and hospital the weapons to remove the cause of disease; battalions of engineers curbing, controlling, and turning into useful channels what were once the devastating forces of nature; a corps of scientists and philosophers unravelling the mysteries of earth, and flooding the world with the beneficient light of truth and knowledge; patient mothers and teachers training rising generations in the paths of duty and wisdom; vanguards of social workers and reformers, armed with science and the spirit of prophecy, slaying the dragons of vice, social injustice and oppression; preachers, prophets, martyrs, saints,—challenging, warning,

inspiring, persuading, indifferent wayward humanity to paths of service and noble endeavor. To them, religion is the call to a holy crusade against ignorance and spiritual wickedness in high places. To them, the prayer "Thy Kingdom Come" is no mere phrase, it is the battle cry of strong men, who passionately affirm "It will come! It must come. Because in the strength of our manhood, and by the virtue of our consecrated womanhood, *WE WILL THAT IT SHALL COME.*"

We need God, but let us never forget the eternal truth, God needs us. The Universe in its ideal is a co-operative commonwealth in which the human is merged with the divine is one great purpose. To this end we are called to be co-workers with God. In the fulfillment of this end lies the Kingdom of God. Will the Kingdom come? Will righteousness cover the earth as the waters the sea? Shall sin be laid in the dust to rise no more? Shall social injustice and unrighteousness be swept off the earth? Are poverty, sickness, crime, no more to stalk abroad in the land? Are the nations of the earth to dwell in peace together? The Divine Life ever working in human history, prays, hope, yearns, struggles, falls and rises again, in the hope that these things may be. The mighty faith of God the Father valiantly cries out *"These things shall be!"* But the faith of God needs the faith and willingness of human hearts, and the final answer is not alone with God, but with you and me. What shall the answer be? In the silence of our hearts, and in the presence of God, let each man answer for himself, and as we reply, so shall the final answer be.

THOSE WHO LIVE ON THE OTHER SIDE OF THE STREET.

By Rev. Edwin Mitchell Slocombe.

A hundred babies die on the other side of the street, not of starvation, not as the result of bad housing, but as the result of improper feeding—and a hundred women on this side of the street, having the knowledge that would save the lives of those babies—or the leisure and the ability to acquire that knowledge—spend whole afternoons every week playing cards.

A hundred wage-earners, on the other side of the street, labor every working-day for a wage that provides only the barest necessities of the barest kind of living—and a hundred stock-holders on this side of the street receive an extra dividend out of the surplus profits of the year.

A hundred orphans, on the other side of the street, are put into an institution provided by the State, and live through the years of childhood and youth without knowing that affection of the home which no institution can supply—and on this side of the street there are a hundred homes in which the melody of a child's voice has never been heard, or has ceased to be heard.

The needs of those who live on the other side of the street are as obvious as they are numerous. There is need of decent housing and fresh air and sunlight and clean milk. There is need of instruction,—not in the lore of text-books but in the lore of life—in the feeding of infants, in the care of children, in nursing and cooking and sewing, in the elementary principles of hygiene and sanitation. There is need of wholesome recreation for the young people, and wholesome amusement for the older people. There is need of the friendship of cultivated people. There is need of everything which makes life so abundantly worth living on this side of the street. Nor is this all. *There is no need on the other side of the street which cannot be supplied on this side.*

The Modern Church and Social Justice

Conducted By Rev. John Haynes Holmes.

BOSTON UNITARIANISM AGAIN

"Jesus went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written—'The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' ...And he began to say unto them, This day is the scripture fulfilled in your ears.

And all they in the synagogue when they heard these things, were filled with wrath. And they rose up, and thrust Jesus out of the city."

Luke 4.

WHEN the programs of Anniversary Week are distributed among our churches, it will be noted that the public meeting of the Unitarian Fellowship for Social Justice, on the opening Sunday evening, is to be held not in the Arlington Street Church, as formerly, but in Ford Hall. That this important event should thus be transferred from Unitarian to Baptist auspices is obviously a matter which demands some kind of an explanation; and, so far as the Fellowship is concerned, there would seem to be no reason why this explanation should not be given. Other parties involved in the episode may feel otherwise; but the clear white light of publicity never yet injured anybody who did not have something undesirable to hide in the shadow of darkness, and this is no exception to the rule. If any man objects to the publication of this article, "there's a reason!"

In accordance with the custom of previous years, the President of the Fellowship addressed a request to the authorities of the Arlington Street Church, asking for the use of the building for the annual public meeting of the organization. This request had always been graciously received and promptly granted hitherto, with the single exception of May 1911, when the edifice was closed for repairs. This year, however, there was trouble. First there came an inexplicable postponement of decision upon the matter. This was succeeded by an aggravating complication with the American Unitarian Association, which sought to persuade the Fellowship to surrender its regular evening in favor of a later and of course more crowded date. Then at last, after another long delay, a letter was received from Mr. John Mason Little, Chairman of the Prudential Committee of the Arlington Street Church, preemptorily refusing to grant the request of the Fellowship for the use of the building on the occasion in question. The reason for this refusal was clearly stated as follows:

"The Committee desire me to say that they feel that the program as laid out in your letter is in their judgment better suited to the secular platform than the church, and we prefer that you find some other place."

To confess that one is tempted to wax wroth at such an episode as this, is to express one's feeling mildly. What is one to say, let me ask, at the insult which is involved in this refusal to Mr. Wiers, who is not only President of the Fellowship, but a Director of the American Unitarian Association, a clergyman honored and loved by all, and a leader of what may well claim to be the most efficient working church in our entire denomination? What is one to think of the reflection cast by this refusal upon the more than

one hundred and fifty members of the Fellowship, most of them ministers in good and regular standing? What is one to say at the contumely thus heaped upon the earnest, devoted and serious-minded men and women who have accepted the invitation of the Fellowship to speak upon its platform, and who now find themselves judged unworthy to enter the pulpit and speak within the sacred precincts of a great Boston church? One could say much that could hardly be described as "honeyed words" upon one and all of these phases of the matter. But other reflections of wider significance call for consideration at this time.

In the first place, one is moved to reflect upon the character of the Arlington Street Church as an institution of religion. Here is a church which has come, within recent years, to be regarded as something like the cathedral-church of our body. The fame of its ministers, the size and wealth of its constituency, the character and influence of its members individually and collectively, all unite to give this society a unique and enviable distinction among us. But how long, it may well be asked, is a church to be allowed to hold its position of primacy on the basis of nothing more substantial spiritually—however it may be from the worldly point of view!—than the tombs of its dead prophets, the weight of its exchequer, and the proud and exclusive social standing of its people? How about its loyalty to the great ideals of the spirit which constitute the "be-all" and "end-all" of "true religion and undefiled."

To those who are familiar with the real history of the Arlington Street Church, in contradistinction to the fables which are widely current, it is well known that the record is anything but glorious. Its people have ever professed to be earnest supporters of that idea of freedom and progress in religion, which is peculiarly characteristic of modern liberalism, but they have usually been entirely successful in betraying this idea, in the pinch, after the manner of a certain Joab in his relations with a certain Amasa. Some of us had been tempted to believe, because of the courtesy of the minister and trustees during the past three or four years in placing their building freely at the disposal of so radical an organization as the Fellowship for Social Justice, that the church was beginning at least to undergo the experience of conversion. But it is evident enough now that we were sadly misled. Not thus easily or quickly does the leopard change his spots, or the Pharisee the smugness of his piety. The people in this church today are still the true sons of their worthy fathers—as witness one typical instance of their traditional temper.

On January 13, 1840, Dr. Charles Follen, a distinguished anti-slavery leader of the time, perished miserably in the burning of the steamer "Lexington." The Massachusetts Anti-Slavery Society, desiring to hold a public service in his honor, asked the Trustees of the Arlington Street Church (then the Federal Street) for the use of their building for this purpose. The program was to consist of the regular exercises, with an address by Samuel J. May, a Unitarian clergyman of great distinction. "Channing heartily seconded the request," says Chadwick, in telling of this melancholy event in his biography of Channing.

"but it was denied by the church officers. It was perfectly well known that Follen was one of Channing's dearest friends, but great public considerations triumphed over the personal appeal. William Henry Channing says in his *Memoir*, 'This manifestation of a want of high sentiment in the congregation, to which for so many years he had officiated as pastor, made him question the usefulness of his whole ministry.' Channing, however, could not be prevented from delivering a discourse of his own on Follen's character, let who would hear it or forbear. But that, including the Follen sermon, he preached at Federal Street only four times that year, and not once the next, may, without evidence be taken as a sign of his instinctive withdrawal from a ministry to which such an incident was possible."

Verily, verily, it is amazing how history doth repeat itself! But

how long, O Lord, how long, is such repetition to go on, and the offending institution still enjoy high repute among those who are supposed to be the servants of truth and the lovers of freedom? I for one am still prone to be lenient, and am still content to wait patiently for the harvest of the sowing of the man who has the honor of being the successor of the great Channing.

But there is something more than a single church involved in this situation which has been created by Mr. Little and his associates. What about the whole group of Boston Unitarians of which the people of the Arlington Street Church like to think themselves the most select and choice representatives? Of the Boston Unitarians of a former day, we know much, both from the abundant testimony of those who knew and understood them, and the events, both glorious and shameful, of their recorded history. Their virtues are known of all men, and need no eulogy at this late day. A hundred institutions are their enduring monuments, and a thousand blazed trails into the wilderness of thought and action are the evidence of their power, courage and devotion.

But there is another side which is conveniently forgotten, until some such episode as this which has just occured serves to bring it to our minds. No man has sung the praises of the Unitarians of the Hub more gladly than O. B. Frothingham, in his book entitled *"Boston Unitarianism,"* but no one, on the other hand, has recorded more ruthlessly their limitations. "It must be confessed," he says in one place, after paying unstinted tribute to these people,

"that there was not much *moral earnestness*, as that term is usually apprehended, among these men. There was no 'enthusiasm of humanity.' This was hardly heard of then. The arrangements of the world, including poverty, misery, crime, oppression, wrong, were of providential appointment, and were to be abolished by the slow operation of spiritual influences proceeding from personal virtue. The elect of the churches were thus the centres of power, and efforts were confided to the effectual use of the 'means of grace.' This may help to explain the circumstance that these men, so humane, so compassionate, so kindly, so conscientious, so tender-hearted, so generous, were no more interested in the organizations against slavery, intemperance, the disabilities of working men and women, bad legislation, evil customs. A sense of turpitude was entirely consistent with an apparent apathy which was born of patient waiting on Providence, and a diligent employment of its prescribed remedies. Dr. Channing himself sadly owned that Unitarians, as a sect, were indifferent to the question of slavery, and it is certain that the society did not go with him in any of his projects of reform."

Similar testimony to these same facts has been born by Mr. Chadwick in his biography of Channing. Speaking of the Unitarians of Boston whom this great preacher was trying to lead, he says,

"Narrow, unimaginative, friendly, strictly honest, not devoid of sentiment, but inhospitable to ideas, strong in domestic virtue and with a serene self-consciousness of doing pretty well on the whole—such was the Unitarian layman who furnished Channing with the social material with which he had to work toward higher social ends. Up to a certain point Channing found him tractile and even ductile; beyond that, oppugnant and immovable. Hence m ments of profound depression and the feeling that his labor had been spent in vain. His anti-slavery temper was but one manifestation of a moral elevation that was wearisome to the Unitarian layman. What he would do on lines of social reform must be done with this kind of personal stuff. The Unitarian layman would walk a mile with him or twain, but when Channing invited him to soar into the upper air, he said, 'I pray thee have me excused.'"

Nor is this all the mere theory of unsympathetic critics! What happened to John Pierpont at the hands of Boston Unitarians? What was Theodore Parker not made to suffer from their persecutions? How was Nathaniel Hall treated by them when he labored for anti-slavery? What broke the heart of Channing in his last days but the obdurate refusal of those who had sat at his feet for a generation to "make his words flesh." Oh, the record is blackened in many a place that might have been as fair as the morning sunshine! And many a noble man, who should have been a leader in Israel, was made an outcast and a martyr! And now it seems, if the action of the Arlington Street Church is to be taken as an example, that Boston Unitarianism is still determined to remain

true to itself! The men who gave Channing the "great refusal," drove Pierpont from his pulpit, badgered Hall, and cast Parker from their midst, are still with us, hurling the same bulls, forging the same chains, forcing the same old rusty bars to the same old iron locks! Read the above characterizations of the Unitarians of 1840 and 1850, and see if they do not fit exactly the "Little" Unitarians of 1913! And these Unitarians are content to have it so! Is this true? Pray God it may not be true, but we shall be forced to believe it, until, by action prompt, sharp and decisive, this refusal of the Arlington Street Church to offer hospitality to their fellows is rebuked and disavowed.*

But there is more yet which must be said, for there is something here which concerns not merely the Arlington Street Church and the Boston Unitarians, but our whole liberal movement throughout the country at large. What does it mean when a goodly body of Unitarian ministers and laymen, who have never been publicly accused of insincerity or immorality, are refused admittance within one of the greatest and most famous churches of our communion? There can be no question about the significance of Mr. Little's letter. The members of the Fellowship are refused the use of the church once consecrated by the ministry of Channing, not because of any complication of dates, or any matter of expense, or any impracticability of time or place, on the contrary the refusal is founded fairly and squarely on the ground that the program arranged by Mr. Wiers and his associates is not fit to be carried out within the Holy of Holies on the corner of Arlington and Boylston Streets. The issue is perfectly clear, thanks to the commendable frankness of Mr. Little.

* As this paragraph is being written, a very gracious invitation from the minister of the South Congregational Church comes to hand. This is a thousand times welcome. Boston Unitarianism is already redressing itself!

Many of us had never imagined that there was anything else involved in the recent controversies which have shaken our body, than a very radical difference of opinion upon some of the most pressing problems of the day. But it is evident enough now that something infinitely more fundamental is at stake. We are up against not those who dissent from our opinions and question our judgment, but those who would silence these opinions altogether and excommunicate the ill-balanced heretics who hold them. In other words, we are engaged, in spite of ourselves, in the age-old battle for freedom of thought, speech and assembly in religion.

It is this fact which raises this little episode into a matter of supreme importance from the standpoint of our great liberal movement as a whole. What do the Unitarians east and west, north and south, think of this exclusion of their brethren, lay and clerical alike, from the church of Channing? What do they think of the forcing of this organization which includes within its membership many of our noblest leaders and has as its President one of our most honored ministers, to speak its message on a non-Unitarian platform? What do they propose to do in the face of this revival of the spirit which shut Theodore Parker out of every influential Boston pulpit in 1840 and 1850, and made necessary the establishment of a church of his own? On such an issue as this, the Fellowship is not afraid to appeal to the Unitarian body at large for support and sympathy, for it believes that our churches outside of Boston are still paying too big a price for spiritual liberty to see it thus lightly flouted in the stronghold of our faith without protest and rebuke. This is your fight, good friends, not ours alone. It is your principles and ideals—all that you are contending for in alien communities and among hostile churches—that are here at stake! It is your whole Unitarian church, and not merely our Fellowship, which is here insulted,

flouted and rebuked. Answer to this challenge, if you have the spirit to do so. If not,—well then, there stands still one more court of appeal. If the Unitarians today will not support us in this present fight for right of speech and assembly within our churches, then we will appeal to the Unitarians of to-morrow, and here do we know, thank God, that our appeal will be heard and answered. The future never fails us. It will answer us as it has answered every challenge of the centuries, and right this wrong as it has righted every wrong of which the past has been guilty. The Unitarian body will not desert us in the end. Pride of place and prestige of power may prove victorious today. But they will be dust and clay tomorrow, and the spirit of God's truth will still be marching on.

"This letter will be historic," writes Mr. Wiers to the author of this article, referring to the communication of Mr. Little. Historic indeed, as another evidence of the sins of the fathers for which the children of the third and fourth generation must repent in dust and ashes. "The battle for liberty must be fought anew in every age," says one great writer, and no truer word was ever spoken. Channing fought it in his day—Parker fought it all over again in his day—Savage fought it again in his day. And now the Fellowship for Social Justice must fight once more today! The battle is on *"for a chance to be heard in Boston"!*—and the Fellowship summons every Unitarian, clergymen, laymen and lay-women alike, to the joy and glory of the fight.

Our Readers' Exchange

PROF. ROYCE ON ATONEMENT.

Editor of The Unitarian Advance:

Prof. Royce in his eloquent and elaborate paper on "Atonement" in the March Atlantic has shown that good may follow bad, that rejuvenessence may come to a lost manhood, and that a holy and beautiful ife may succeed a life of sin.

But with all his literary skill and poetic vision, his metaphysical subtlety, his intimacy with the music and art of the English, the Dutch, the German and the Slav, and his wide historic survey, he has not shown us how to *unmake* a deed once done, or that humanity or that the universe has a rectification or "Atonement" for a sin once committed which will make the guiltiest man as innocent as a babe.

The universe has within itself an immense rectification and destruction but it cannot make Good, bad; or Bad, good.

Prof. Royce does not follow Paul in believing in a supernatural rectification made by the atoning work of Christ, but he insists that there is no sin so deep, so dark, so shameless but "human love shall make an atonement so wide and so rich that the spiritual world shall be better, richer, more triumphant" than it would have been had the awful deed "never been done."

Then we ought to be thankful for the bloody wars, the savage persecutions, the sickening atrocities, the hungers, the tears of the past!

There are depths of tenderness, healing, atonement in human love, but no human love can transmute *guilt* into *innocence.*

Ah me! If Prof. Royce had shown how to obliterate from the heart the bitterness, the unspeakable condemnation which comes at *every remembrance* of some shameless deeds in one's past life!

The deeds are irrevocable, and the only comfort I can get is in the belief that the universe is as much to blame as I am.

JAMES G. TOWNSEND.

One of our ministers whose city is soon to suffer a "Billie Sunday invasion" asks what we know of results in other cities where we have churches. We invite "Points of View." Perhaps they would make interesting reading!

Church Efficiency

Conducted by EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Write promptly on receipt of one issue of THE UNITARIAN ADVANCE *for insertion in the next issue, addressing all communications to Mr. Emerson P. Harris 16 Rockledge Road, Montclair, N. J.*

Church Advertising.

At Lynn, Mass., our church has been using display advertising for some months past. Asked as to results the one in charge of the advertising writes as follows:

We were incited to effort, in an advertising way, in Lynn, largely by the Montclair experience, the "World's Work" article starting the agitation which resulted in systematic advertising every week since last November, in the two leading (Saturday) daily papers. We never before took a regular collection each Sunday until we advertised. The offertory has more than cared for the advertising expense.

The church trustees are unanimously of the opinion that the advertising is a great success. It has stimulated our membership, and attracted so many new people that the attendance is the largest in the church history the past five months. There is no doubt about advertising. "Selling our goods." There is not a dissenting voice among the church officials.

I have made no move toward a Church Advertising League. I wish something could be done in a large way. Mr. Carnegie should give us a million dollars to aid the cause of "Freedom"—the Freedom of thought that has been the one thing to make America such a great Nation.

Mr. Ingalls feels with some of the rest of us that something should be done in the way of united effort to advance the cause of church advertising.

Choosing Sermon Subjects.

Psychologists tell us that by the law of appreciation, each new idea presented to the mind, in the process of assimilation, is so blended with ideas already in the mind, that the final impression is a compound consisting much more largely of the old ideas than the new. So to stir the thought and feeling the preacher only slightly tints and agitates that which is already the possession of the hearer.

This probably explains why the preacher is so dry who preaches what he thinks we need, but for which we as yet feel no want. He does not find anything in us to stir. Is it not probable that if it could be found there is a line of thought which we most need and most want? Who has found a successful way to choose the most helpful subjects?

Efficiency at Norfolk.

The church at Norfolk, Va., organized last December, has fifteen members and an attendance of from forty to sixty people, practically none of whom had any previous knowledge of Unitarianism. Services are held in a business block and the work is conducted on business principles, without however in the least detracting from the dignified attitude and reverent spirit.

The minister, Rev. Julian R. Pennington, spends much time visiting and seeks to understand thoroughly each individual whom it is sought to attract to the group. Of his methods he writes:

Now it is Sunday evening at 7:30

o'clock. Services are at eight. The Church is on the third floor, back two bends in the hall. Mr. A. is stationed down stairs at the elevator. He is required to bring his smile with him. Mr. B. is on the third landing, and Mr. C., Mr. D. etc., are at the service of Mr. B. Here comes a stranger. He has heard that Unitarianism is a cold affair, and he has come to see how many icycles hang on to the square inch. He is met at the door with a greeting which makes him conceited. The elevator boy is paid extra to be polite whether he had a good dinner or not. On the third landing Mr. B. greets him and turns him over to Mr. C. who goes with him to the Auditorium door. The walk is long enough for a conversation. During this conversation Mr. C. endeavors to ascertain if the caller is familiar with our word and to get his address. If his address is not obtained, a report is made to me right after the sermon while the last hymn is being sung.

After services I greet every stranger, and they are handed literature. Here comes the stranger who did not volunteer to give his name. I greet him, and we get into a conversation. The name "Eliot" is like magic in the South. I ask him if he has read Dr. Eliot's "Religion of the Future." He has not and I offer to mail it to him Monday morning. Out comes his address in full. He is very anxious for this book.

Monday morning a tract is sent to each new caller with a personal letter. Space will not permit me to give the contents of each letter. Friday he receives a printed "circular-letter" calling his attention to the next Sunday service and extending him an invitation. He already knows what kind of welcome he will receive. If he does not come, he gets the following week "Letter File F." If he does not come, he receives "File G." etc.

I am confident that in time, this system is bound to be effective, despite the prejudice we meet with.

I have a hesitancy in giving out our plans. The reason is this: it looks to some who may not understand the motive behind it here, that it is most too much "method" for a church. If it is "method" to uplift man?

Why are Jefferson and Taft Disappointed.

On Mr. Taft's last Sunday as President, he is reported to have said to the Unitarian society at Washington, that, "It has always been a wonder to me why all the world is not Unitarian." Thomas Jefferson is reported to have said that Unitarianism would be the religion of the future—speaking many years ago.

That it has not become "the religion of the future," and that "all the world is not Unitarian," is to my mind, after thirty years of active work in Unitarian churches, because our ministers have not been deeply moved by its message. We have not enough men with a vision in our pulpits.

We certainly have the message which ought to move the world, but any one actively acquainted with our churches ought to be able to see why we have failed. Then again as Mr. Littlefield most truly asserts our pulpits are not free.

Wherever we have had ministers with a vision, and we have had and now have a few, they have fared ill with the ruling powers. Not until our ministers are able to stand up in their pulpits and say with Jesus: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," will they, or the churches, fill the place in the world for which they were ordained.

I look forward to that day, and shall continue to work in the Unitarian church, as layman of course to the cause, although not equipped to lead.

BOSTON LAYMAN.

Is this correspondent right in the reason he gives, for the failure of our church to come into its own! If not what is the trouble? What is the cure?

THE SOUTHERN CONFERENCE

BEAUTIFUL is Atlanta, and a city brim full of enterprise and bustling life. When the Southern Conference met there April 10-13 for its annual meeting, the city at large did not pay much attention to our coming, perhaps: our convention was not of front-page, or double headline importance to the local press. But right cordial was the greeting which we received from our own people, and their hospitality was unstinted and delightfully manifest. We caught them at an awkward time, they averred. Their former meeting-house had just been sold, the new one not yet built; and we had to be made at home in a place not quite home to the congregation we visited. But the visitors could feel no awkwardness or lack of homelike cheer. The beautiful Woman's Club building placed at our disposal was congenial and convenient, and church-like as well. The energetic pastor Dr. Conkling and his charming wife anticipated all possibility of our comfort and well-being with thoughtful preparations and the people of the church made Atlanta seem a peculiarly home-like city to us.

The attendance was pretty good, but not phenominal. Chattanooga was represented by twelve delegates and New Orleans by eleven. Louisville, Memphis, Jacksonville and the Florida-Georgia Circuit had also representatives. From distant Texas came two ministers only; from Charleston came not a soul, and Richmond and Highland Springs were not represented. Out of twelve ministers in the Conference only seven could attend. But they had the good time of twenty. The program arranged was not "fat" in spectacular events, but had good things in it, and the business sessions were wide-awake and profitable.

Everything began Thursday afternoon with a session of greetings and organization at the modest Universalist Church nearby. Mr. John L. Moore of the Atlanta church gave us a bright address of welcome to which Rev. George Kent of New Orleans made gracious and witty response. The President of the Conference, Mr. Charles H. Patterson made a brief address of introduction to the members of the conference, the Secretary Dr. Rowlett presented the annual report and the names of delegates were properly enrolled. Thursday evening the Conference sermon was preached by Mr. Kent—an inspiring and beautiful message of good cheer. Friday morning was devoted to business. Reports from the various churches were given,—and they were not perfunctuary reports either, but full of vim and life. Greetings from the American Unitarian Association were brought by Rev. Alfred Manchester of Salem, Mass., whose address was genial and full of interest. Then the ladies transformed the staid meeting place of convention into a bower of hospitable picnicing for noon-time lunch, while the " delegates looked as pleasantly as they could" at a camera man, on the front steps, outside, but returned briskly, when bidden, to the transformed interior.

The afternoon session was devoted to Alliance matters, reports from the various branches being received and greetings from the National Alliance gracefully presented by Mrs. Abbie Peterson of Boston. Friday evening brought a Platform meeting with addresses by Rev. Hal Lloyd of Chattanooga on "Our Sunday-Schools," Miss Rita Stemm of New Orleans on "Our Young People" and Rev. Maxwell Savage of Louisville on "The Need of Speaking in Terms of To-day."

The only session of Saturday was a business meeting, at which plans for the next Conference at Dallas were discussed, and the need of a Conference Calendar canvassed with final results of making THE UNITARIAN ADVANCE the official organ of communication between the churches. A message of sympathy and congratulation was sent to Dr. Sam-

uel A. Eliot, with renewed pledge of the support and co-operation of the Conference in the work of the A. U. A. under his efficient leadership, and a resolution expressing the thanks to the Association for the presence and helpful counsel of Rev. Alfred Manchester in its deliberations.

Saturday afternoon was spent in auto-riding through the city, a delightful afternoon most hospitably arranged by the people of the Atlanta church.

Sunday morning began with a Sunday School service at which Rev. George Kent addressed an inspiring class of men most inspiringly, and Rev. F. M. McHale of Greensboro, Ala., spoke a few words to the whole company of children and older folks. The sermon of the morning was preached by Rev. George H. Badger of San Antonio, on the topic "A Church without a Creed." Sunday evening was devoted to an Installation service of the new minister over the Atlanta church. Rev. George Gilmour, of Dallas ,preached the sermon; Rev. J. W. Rowlett, D. D. of Memphis, made the Installing Prayer, a most impressive and beautiful responsive service of installation was led by Dr. Edward T. Ware, President of Atlanta University; a welcome to the city was given by Rabbi David Marx, and to the church by Mr. John L. Moore; the charge to the Minister was given by the Rev. Geo. H. Badger, and the charge to the people by Rev. George Kent. The music of the evening was particularly well rendered, and the whole service was rich in inspiration.

The distances in the Southern Conference are very great, and our group of churches very small and scattered. The first experience of at least one minister with the life and spirit of the fellowship of Southern churches was most assuring and full of satisfaction. It cost much, and was worth the price.

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The next meeting of the Conference will be held at Dallas, Texas.

THE DANDELION.

By Rev. James G. Townsend.

In common sod
Who has not seen,
This smile of God,
In gold and green?

For the rich and poor
Love this roadside flower;
By all singing streams,
A weaver of dreams.

It comes so early,
And shines so bravely,
When snowy scarf,
Still wraps the turf.

All Summer long
It hums its song,
And in the Fall
When comrades all,

Hide deep from harm
At the touch of cold,
Lifts without alarm
Its cup of gold.

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NEW YORK LEAGUE OF UNITARIAN WOMEN.

The New York League of Unitarian Women met on April 4th at the Fourth Unitarian Church, Flatbush, Brooklyn. The presidnet Mrs. Donnell announced the death of Mrs. Fifield, recording secretary of the National Alliance, which was received with much regret by the League members. The collection was taken for the work in Summit, N. J. The Philanthropic Committee of which Mrs. Chas. Lloyd is the chairman, presented Miss G. E. Paine, Head Resident of the Music School Settlement in the east side of New York City, who explained the extensive and efficient work of that organization. The principal address of the day was given by Rev. Merle St. Croix Wright, D. D., of the Lenox Ave. Unitarian Church New York. Mr. Wright spoke upon the Religion of Robert Louis Stevenson. Stevenson is called an agnostic, yet he believed that morality was the whole of life—He had a free creed which he held with the rigor of a Scotchman. No man can know all. Until you are God you cannot know the whole truth. We are not put here for hire and should not work for reward. We are here for duty which we should meet with fortitude and delicacy. Mr. Wright spoke as one having an intimate knowledge and admiration of Stevenson. Mr. Harvey pastor of the church spoke of the sweetness of character which so strongly impressed those who lived near Stevenson. He also gave a word of greeting and welcome to the League members.

ELLA M. SHINN.

NEW ENGLAND LETTER.

It had been the hope of your New England correspondent to present this issue a symposium from several of our ministers in this section, which should contain descriptions of the interests and activities which engage them, but which are off the beaten path of their regular church work. We have a good many leaders of our churches in this vicinity, as we have all over the country, for that matter, who satisfy the New Testament injunction: "This ought ye to have done and not to have left the other undone." That is to say, they not only meet successfully the demands of their own parish work, but they also find time for valuable and efficient service outside their churches. It ought also to be said that these men are extremely modest about their accomplishments. Now modesty is a most commendable virtue, without doubt, but when its exercise deprives others of certain facts and information that might be most suggestive and helpful, the limit may be said to have been reached. At any rate, this is the way your correspondent felt, when one after another communications were received containing the monotonous repetition, "I beg you, have me excused." The following story which comes from New Bedford was not easy to obtain. For numerous reasons it is a narrative of peculiar interest to us in New England at this present time, when the Ellis bill, fathered by Mr. George Ellis of West Newton, is hanging in the legislative balance. Apparantly Mr. Geohegan, our minister in New Bedford, has been doing for that city during the past few years, what the Ellis bill now proposes to do for the entire state. The situation in New Bedford was to have been described at the Social Service Conference held in Boston last autumn, but Mr. Geohegan was unable to be present at that time.

The campaign for clean milk in New Bedford was begun five years ago, with the aim of putting milk of a low bacteria count within the reach of the children of the poor. In order to get such milk Mr. Geohegan went onto a farm and put up the milk himself. He had a small house built which contained the sterilizing plant. In this little house all the pails, cans and bottles were washed and sterilized by steam. The milk was also brought from the barn to this building and put up there. As a result of this care and oversight the bacteria count was reduced from over a million per cubic centimeter to eight thousand. The milk was then sent to the city and distributed from three stations by trained nurses. These nurses after selling this milk visited the homes in which were found the children who were being fed with the milk. A corps of volunteer physicians was organized who divided up their time during the summer in looking out for the sick children who were not under a doctor's care. The results of the work were gratifying from the beginning. Children who were very sick with cholera infantum were straightened out when put on the clean milk and had no further trouble, and the lives of many infants were saved.

The next summer the original dairy building was moved to a farm six miles distant and there a farmer was taught how to put up clean milk. The bacteria count was reduced to four hundred per cubic centimeter at this place as conditions were more favorable than they were at the first place.

During the first summer Mr. Geohegan began with a guarantee of only forty-five quarts of milk a day but the demand became so great that as many as a hundred quarts a day were often sold and delivered. This was increased to two hundred and fifty quarts a day the second summer and the demand was so great during the hottest part of the season that this was not sufficient; and so the work has gone on and New Bedford has as a result of it a permanent supply of clean milk, which has helped to keep down the mortality of infants.

One of the most gratifying features of the work has been the impression it has made upon the farmer as well as upon the consumer. The plant was very simple and inexpensive. It has been copied in its essential features by eight or nine producers within an average of six miles of New Bedford.

Mr. Geohegan has also done significant work in the prevention of Tuberculosis. He began with a mill boy who was a member of the Unitarian Mission at the north end of the city, an advanced case of consumption when taken in hand. His father died of consumption. When the father was unable to work any longer the mother went into the mill and he staid at home to care for the children. It is more than likely that the boy was infected by the father, who did not understand the nature of the disease. This boy was put in a tent that was placed on the mission grounds and soon after he was put there, two other persons were also provided with tents constituting a little colony of consumptives on the mission grounds.

About a year later Mr. Geohegan became a member of the Portugese League of New Bedford. This league established a sanitorium, a very primitive affair, and the management of it was practically turned over to him. Sixteen people could be taken care of at this sanitorium. Two years ago a new organization was formed in New Bedford and the Portuguese League turned over its property to this organization. This new association bought ninety acres of land, well suited for sanitorium purposes and now has most excellent buildings and is taking care of over sixty patients. The aim of the society has been to isolate the advanced cases of Tuberculosis and it has sought out and cared for the worst cases that can be found in the city.

By taking these cases out of the homes the centers of infection have been removed and the children and other members of the family prevented from contracting the disease.

The community has been prompt and generous in its assistance and we have raised over $50,000.00 for land and buildings and managed to gather together with aid given by city and state $35,000.00 a year for our expenses. The death rate from tuberculosis in New Bedford has been materially decreased during the past five years and we can but believe that it is

largely due to the work which the Unitarian society has been doing.

From Unitarianism in New Hampshire comes the following report: "Every pulpit in New Hampshire is now supplied. Rev. John Wilson is taking the church at Milford in connection with his parish at Wilton and his enthusiasm and energy promise to work out a satisfactory solution of the problems. Rev. H. R. Hubbard has resigned at Francestown to take a pastorate at Hubbardston, Mass., but the members of the former parish have asked Mrs. Hubbard, who many times has acceptably filled the pulpit, to come up on Sundays as a supply, and for the present she will do so. Under the able management of the new principal of Proctor Academy, the school is making rapid strides towards a commanding place among the educational institutions of the state. There is still much need of money for the best equipment, but all helpers and friends of the school will be proud of its work and outlook. Walter A. Smith, a student of Meadville, will take up the summer work at Bath, in June."

Invitations have just been issued to all the ministers of our fellowship in New England to join in a meeting for worship and consecration to be held in the first parish in Brookline on the 22nd of April. This meeting is similar to that held two years ago at West Newton and last year at Chestnut Hill. The order of the day will consist of a Communion service at 10 o'clock conducted by Rev. William H. Lyon, D. D., minister of the Church in Brookline. At 11 o'clock there will be a devotional meeting. Rev. William W. Fenn, D. D., Dean of the Harvard Divinity School, will preach. Beginning at half past two o'clock, the organist of the church will play and the meeting will conclude with prayer.

The April meeting of the Unitarian Club of Boston was held at the Hotel Somerset on the evening of April 9th. It was with great regret that the quarters at the Hotel Vendome were abandoned, as that has been the customary meeting place for this club for many years. With the increase of memberships due to the incorporation of the Channing Club, however, the dining hall at the Vendome was not sufficiently large. The meeting was addressed by Hon. Robert O. Harris, of the Suffolk Bar on "After crime and before sentence;" by John Koren, President of the American Statistical Association, on "In prison and afterward;" and by Prof. Roscoe Pound, of the Harvard Law School on "Law and social welfare."

The last meeting of the season of the Unitarian Sunday school Union of Boston was held in the First Parish church in Dorchester on the evening of Monday, April 21st. The speaker of the evening was Rev. Augustus M. Lord of Providence, R. I., who spoke upon the subject "Some Indian stories of the coming spring." The notable event of the month at the Meeting House Hill Church was the fifth anniversary of the installation of Rev. Roger Forbes as minister of the Parish. The evening entertainment consisted of a reception in the vestry from 8 to 9 o'clock, then an organ and orchestra recital in the church, followed by dancing in the parlors.

One of the next anniversaries of importance is that in recognition of the one hundredth birthday of the Third Religious Society in Dorchester. A dinner will be held on the evening of May 6th, and the religious services of an elaborate character on the following Sunday. At this service it is expected that Rev. John Haynes Holmes of New York, a former minister of the church, and Rev. Samuel A. Eliot, if his health permits, will be the speakers. Conditions in the Third Religious Society appear to give every indication of promise and prosperity, under the leadership of the new minister Rev. Ernest W. Meredith.

Among vacancies which have recently occured is that of the North Parish in Marlboro, caused by the resignation of Rev. E. F. Hayward. Mr. Hayward has ministered to this parish which is counted as one of the most important country churches in New England, for a period of more than twenty-three years.

Rev. A. H. Robinson of Newton Centre is acting as the regular supply at Marblehead for the next few months. Rev. Henry C. DeLong of the First Parish in Medford has been seriously ill for many weeks. His condition is somewhat improved, but it will be a long time before he will be able to resume his work. Rev. S. S. Robins of Kingston has been delivering a series of lectures at the Meadville Theological School. Rev. William Sullivan, of Schenectady, N. Y., had a busy time of it about Boston, during the second week in April. Beginning on Sunday morning he preached at Kings' Chapel. In the afternoon he conducted Mr. Frothingham's Vesper at the Arlington Street Church. On the same evening he addressed a young people's gathering at Christ Church, Dorchester. During the four following days, Mr. Sullivan conducted the noon service at Kings Chapel.

ALSON H. ROBINSON.

MIDDLE STATES FIELD AGENT.

At the last meeting of the Board of Directors of the Middle States Conference a call was extended to Rev. F. M. Bennett of the Salt Lake City Church to become the Field Agent of the conference and begin his term of service on the first of next September. This dual plan of having a Secretary located in the New York office to direct the work of the entire field and to assume personal responsibility of the work in the neighborhood and to have a Field Agent to devote himself to the more distant fields, living for a time in one field after another which may need his constructive and reconstructive work, is in the nature of an experiment but its promise commends itself to the Board. Mr. Bennett had a long and successful pastorate in Lawrence, Kansas, and is well qualified by experience to initiate this important work. It has long been felt that the missionary field of the Middle States has important opportunities of development, if the whole time of a Field Worker not responsible for the General Conference Headquarters work could be devoted to the enterprise, and we shall watch the success of this enterprise with great interest.

THE MIDDLE STATES LETTER.

The editor of this column finds manifold duties which forbid his being more than a gatherer of news, but two items call for his personal recording. One of these is the presence in New York City of Mr. Slicer for a few weeks before he journeys on to his summer abiding place. He has turned the corner and sends forth most optimistic statements concerning his increasing health and strength. He plans to resume his work in the fall. This news with that which comes from Mr. St. John is cheering to the entire Unitarian body for which they have given such valuable years.

In the midst of the discussion of the closed doors so many Unitarians find it is pleasant to record the experience of Rev. Walter Reid Hunt of Orange who has been the president of the Orange ministerial association and was one of three to organize it, the others being an Episcopalian and a Presbyterian. Mr. Hunt has also found himself almost compelled by appreciative friends to serve as President of the New Jersey Conference of Charities and Corrections though reluctant to do so. His election to that office of state-wide importance indicates an open or an opening door.

At Poughkeepsie, N. Y., the following schedule of services has been arranged and the meetings are held in the Friends' Meeting House: March 30, Rev. Oscar B. Hawes; April 6th, Rev. John H. Lathrop; April 13, Rev. Elizabeth Padgham; April 20, Rev. Leon A. Harvey; April 27, Rev. John Haynes Holmes; May 4, Rev. Thomas Van Ness; May 11, Rev. Wm. M. Brundage; May 18, Rev. C. W. Casson; May 25, Rev. E. S. Wiers; June 1, Rev. H. W. Foote. On the first Sunday of the month the services are in the morning and on other dates the services are in the evening.

The Secretary of the Conference, Rev. Leon A. Harvey, attended the local Meadville Conference, held at Meadville, on April 7th and 8th, and at the same time visited Franklin, Pa., and Wheeling, W. Va. At both these places meetings with the congregation were held and plans for the future discussed.

The White Plains church is giving Mr. Shelander a welcome in his work there, which continues throughout the month of April, with the exception of April 20th, when Dean Fenn of Harvard will preach.

FLATBUSH UNITARIAN CHURCH—The annual meeting of this church was held on the evening of March 18th, with a large attendance. The reports given showed substantial progress for the year, the most significant report being that of the Music Committee who reported that an organ fund amounting to $1355 has been raised. The meeting, therefore, instructed the Trustees of the church to purchase an organ as soon as the balance of the fund is pledged. This amount is likely to be speedily raised and it is the hope of the minister and the congregation that the organ will be in place after the summer vacation and be ready for use at the beginning of services next fall.

WHEELING, W. VA.—A very encouraging report comes from the church at this place, stating that they have raised a building fund of $4,000. It is now the hope of the society to secure a building lot by the aid of the American Unitarian Association and begin at once the building of a modest little chapel. Dr. Pease and his associates are to be congratulated upon these results.

SUMMIT, N. J.—Rev. H. C. Ives, the minister at Summit,, has resigned to accept the position of Financial Secretary of a College in Asia Minor. He began at once but by the request of the Trustees of the church he remains the nominal pastor until November, when it is hoped that the new church will be ready for dedication. The fund for the completion of the building of this church is nearly raised but additional funds will be needed for the furnishing. The congregation on Easter Sunday was the largest in the history of the church.

WASHINGTON, D. C., All Souls' Church—During the past four years this church has been the official church. President Taft was a regular attendant, and with him came a great crowd of the curious. We are now settling down to work with our own family, which, by the way, is a large one. The Sunday morning services are always largely attended, even now that the official church is under another denominational name. On Easter Sunday many people could not gain admission. A confirmation class of twenty members were received into the church on that day. During Holy Week Mr. Pierce held vesper services daily, which were largely attended. We hope before very long to move to our new church building. In all ways the present church is too small. Every department of church work is cramped and handicapped for want of room and facilities.

On April 8th, the Unitarian Club gave its annual banquet at the University Club. These annual affairs are very enjoyable and bring together about 150 Unitarian men for an evening of enjoyment and social intercourse.

The Sunday school is growing in attendance rapidly, and is now doing the best work of its history. With the added room and facilities of the new church building it is hoped that the work of the school may be even more efficient and the attendance largely increased.

The annual meeting of the church is to be held on April 16. All the activities are in flourishing condition, and ready to enter on the new year with renewed zeal.

We feel that we have so large an opportunity here, and are so well equipped to take advantage of it, that in coming years the Washington church will become known our country over at the National Church, in which all Unitarians everywhere should take great interest.

FIRST INDEPENDENT CHRIST'S CHURCH, BALTIMORE.—The Baltimore church reports the most prosperous year of the present pastorate. In the autumn, the women of the church held a most successful Bazaar, "In Dickinsland, the Parish Hall being transformed into a street of an old English village, with quaint shops on either hand, the Maypole Inn fronting a village green. The attendants were dressed as Dickens char-

acters. The church focuses its philanthropic work on Channing House, a settlement situated in one of the poorest districts of the city, conducted by a salaried head, and supported by the voluntary contributions of our members. Here the usual work of a well organized settlement is carried on. Boys and Girls Clubs and Classes, Mother's Meetings, a public lending library, a station of visiting nurses, and, best of all, a lunch room for the factory girls working in the neighborhood. Last year over 13,000 lunches were served to the girls.

After ten years of persistent effort, our Vesper services are at last well established. All winter, we have had a full church every Sunday afternoon; the congregation being drawn almost wholly from either the unchurched or from other churches. Last year, Mr. Hussey preached a series of sermons on "The Spiritual Lessons of the Modern Drama.' This year, it has been, "The Religious Teachings of Poetry." Both series have been granted a response past all our expectations. In fact the success of the services has led to the belief that there is for the city church a fine opportunity in the second services and also that in literature there is a mine of valuable material for spiritual teaching now almost unworked.

Baltimore is a University town, and the church has its share of students; while among its regular attendants and pew-holders are three professors of Johns Hopkins University as well as the president of the Baltimore and Ohio railroad.

It can also report that, within a year, has been established an endowment fund, the amount of which is now $24,000.

This church has two Alliances, one meeting in the morning and including most of the women of the church, and one meeting at night composed of working girls and women. They as well as our Sunday School and Men's Club are all flourishing.

THE GERMANTOWN CHURCH.—The last dinner of the Men's Club was of particular interest. The general subject was "The Crisis in Mexico," and the Club was fortunate in having as guests men who had recently returned from Mexico City, and had an intimate knowledge of the true facts in regard to the situation. It was a rare pleasure to hear Mr. Casasus, who is the son of a former Mexican ambassador to our country, speak in such a noble spirit as he did in regard to the difficulties and problems of his country. At the dinner on March 31st, the problem of "The social Evil in Philadelphia" was discussed by two members of the Philadelphia Vice Commission, and Director Porter spoke in regard to the work and plans of the police, and Prof. Scot Nearing, of the University of Pennsylvania, discussed the question of "Wages and Immorality."

The Women's Alliance has recently had a noteworthy accession of new members, fifteen new names having been added to the list within the past month, making a total now of seventy-five. At the last meeting, Mrs. Owen Wister gave a very valuable paper on the subject—"What Unitarians should teach their Children." A most attractive evening Book Party was recently held in the Church Parlors under the auspices of the Alliance, and several of the costumes representing well-known books, were both quaint and interesting.

The Unity Club which is our branch of the Young People's Union, has been exceedingly active this winter. The monthly suppers have been very successful, the suppers being at the remarkably low price of twenty-five cents a plate, and the evening always proving most enjoyable.

In order to raise some funds for missionary purposes, two very pleasant socials and card parties have recently been held. Several new members have joined the Union, and at present, a play is being rehearsed which will soon be presented in the Lecture Room of the church and likewise at the Nicetown Club.

The Easter service in the church was very successful and inspiring. The Sunday School had been trained in the singing of its carols and processional, and joined with the congregation in the service. The church was well filled, and everyone seemed to feel the good cheer and fellowship of the occasion.

Mr. Hawes closed the Lenten season with a series of three sermons, with special reference to the life of Jesus, on the following subjects: "Out of the Home," "The Power of Suffering," "The Renewal of Life." The topics for the coming Sundays are as follows: "Our Need of Truth," "Know thyself," "Know thy Neighbor," "Know thy God."

The work at the Nicetown Club for Boys and Girls has been very successful this year, and a greater number from the Women's Alliance and the Young People's Union than ever before have gone to the Club as helpers. The Boy Scout Troop, under Mr. Hawes, has been quite prominent in Scout activities in Philadelphia, the Bugle and Drum Corps, as well as the outdoor scouting, proving especially attractive to the boys. Several new features are being introduced in the work for both the girls and boys, and steps are being taken to introduce self-government in both organizations. Plans are under way to establish a vacation home at St. George's, on the Delaware and Chesapeake Canal, which will afford more adequate facilities than the regular camp of previous years. The girls, as well as the boys, enjoy the big war canoe, the motor boat, and the happy open-air life in the country.

WILMINGTON, DEL.—Rev. Frederic A. Hinckley, the new minister of the Wilmington Church, has taken up his abode in that city. His address is 1001 Madison St., Wilmington, Delaware.

On Friday evening, March 21st, a meeting of the congregation and friends was held in the Sunday School Room, where a welcome was extended to Mr. and Mrs. Hinckley, to which Mr. Hinckley made a reply in behalf of himself and his wife. Mrs. R. H. Davis made an interesting report of her work in the South. A bountiful repast was served by the ladies. The people have taken up the work of the Church and Sunday School with new courage.

PHILADELPHIA, PA.—The Girard Ave. Unitarian church ("Spring Garden Society") has dipped deeply the past season into prob-

lems of social reform and social service. Its evening services since October have been devoted almost entirely to such questions handled by University Professors, social experts, educators, etc., "Eugenics"—"Should Competition be Preserved," "Are our high schools answering the public needs"—"What's the nature with the papers"—these suggest the wide range of topics. The meetings have been held in the large church parlors where discussion is apt to be freer and have generally been well attended. The Men's Club at its monthly suppers has also followed much the same lines. Aside from discussion the Social Service committee has allied itself with various local reform movements—child labor, housing etc., and formally entered the fight for Women's Suffrage, its chairman and the pastor Rev. K. E. Evans attending the recent hearing at the State Capital. To the same end we have held several Suffrage meetings at the church and listened to an inspiring address from Mrs. Caroline Bartlett Crane. Other departments of church activity have followed much the usual course.

Because of endless confusion, speakers lost and visitors misled—while leaving its legal title untouched the Spring Garden society has renamed its building "The Girard Ave. Unitarian Church." Thus name and location agree. The spirit is the same however. The change might wisely have been made when eighteen years earlier we removed from our original site.

Possibly a note to this effect will clear the situation for distant friends who knew of the Spring Garden Church. Spring Garden Street is five blocks to the South of us.

THE FIRST UNITARIAN CHURCH OF PHILADELPHIA.—The April Bulletin contains a cheering note from Mr. St. John which is filled with the hope and promise of returning health. "My doctor felt so encouraged by my condition this morning that he said triumphantly, We are going to make a well man of you. My reply was from the heart; Words cannot express what it would mean to me to be able to do a whole man's work again. With good cheer I take again the bright highway of life. My heart sings with the daffodils. All my being exults in the conviction that I am getting back into obedience to the laws of perfect health. I shall at least deserve to be well. What, then, shall hinder me? With a perfect wife to help me, with a wealth of good friends to cheer me, with unsurpassed opportunities for high service luring me on—my soul shall uplift my body into the fullness of my career. With all my soul I believe that the best of my ministry is yet before me.

It is probable that Mrs. St. John will return home soon after the first of April, and that I shall return at least for a little while about the 21st. I look forward to it eagerly. Meanwhile I can in imagination see your faces often. I am thankful that Mr. Henderson has been so successful in leading the church onward."

This word comes from Southern Pines, North Carolina. The attendance at the church services has been well maintained under Mr. Henderson with an average of 150. Easter marked an attendance of between three and four hundred and many declared it to be the largest audience they had ever seen in the church. The Y. P. R. U. has devoted its meetings to addresses by workers in various philanthropic movements. A large number of the people of the church are engaged in welfare work through various agencies. Several of the men are on the new committee of one hundred organized to back up Mayor Blankenberg. The minister of this congregation calls over a radius of twenty miles. The Roosevelt supporters in this church constitute a marked proportion. The Joseph Priestley Conference meets with the church May 6th and 7th. The program includes an address on the evening of May 6th by Secretary Wilson of the A. U. A. on "The Educational Influence of the Unitarian Church," an address by Rev. Wm. Sullivan of Schenectady on "The Church of the Future," and addresses by Rev. Leon A. Harvey and Rev. Mr. Pennington of Norfolk, Va., on "Religious Education."

FIRST UNITARIAN CHURCH, BUFFALO, N. Y.—This church may justly claim to be one of the busiest in our fellowship. Since last September the work of the minister has been supplemented by that of a Parish Assistant, Mrs. Frank B. Steele, a member of the congregation who besides helping with correspondence and clerical work has been efficient in parish calling. The organization of the church has been greatly developed through the activity of the Parish Council, consisting of three representatives from each society in the church and nine members at large chosen from the congregation. The Council has well defined administrative functions delegated to it by the Board of Trustees, and its monthly meetings have proven of much utility in extending and guiding the church activities. The work of the Council has been largely in the hands of committees, as follows: Finance Advisory, General, Junior, House and Grounds, Use of Parish House, and Publicity. A new feature this year which the Council has encouraged, is the much enlarged use made of the Parish House by the young people for gymnastic purposes; young women and young men have met weekly as well as a patrol of Boy Scouts, and the fitting up of Unity Hall with apparatus has given opportunity for basketball. This in no way conflicts with the work at Neighborhood House gymnasium, where a large number of clubs and classes are held under the general direction of Miss Florence L. Knight, Head Worker.

An event of unusual interest was the celebration of the eightieth anniversary of the church, in January. On Sunday, January 12, the sermon subject was, "Eighty Years of Unitarianism in Buffalo." The celebration proper took place on Wednesday evening, January 15.

Following a historical review by Mr. Frank M. Hollister, letters from former ministers and parishoners were read, after which addresses of congratulation and good-will were made by the following speakers, who were introduced by Mr. Adelbert Moot, chairman for the evening: Rev. William C. Gannett, D. D., of Roch-

ester; President Franklin C. Southworth, D. D. of the Meadville Theological School; Rev. Frank S. Fitch, D. D., of the First Congregational Church; Rev. S. V. V. Holmes, D. D., of Westminster Presbyterian Church, and Rev. Leon O. Williams of the Church of the Messiah (First Universalist), Buffalo.

On Sunday, January 19th, the celebration ended with a sermon in memory of Rev. Geo. W. Hosmer, D. D., minister of the church from 1836 to 1866.

This church was highly honored by a visit from Professor Rudolf Eucken, who lectured to an audience of nearly a thousand people, filling all available space even to the pulpit steps, on Saturday afternoon, Feb. 1, Dr. Eucken spoke in English, on "Idealism and Realism in the Nineteenth Century." In the evening he addressed a large audience in German, also in the church, and afterwards was tendered a reception in which many of the leading German citizens of Buffalo participated. On Sunday afternoon he held a conference with those interested in his philosophy, answering questions relating to the freedom of the will and other disputed points, his answers in German being interpreted to the English-speaking part of the audience by Mr. Boynton. Following this visit, four Sunday afternoon lectures were given by the minister on Eucken's philosophy, and the publication of extended summaries in the press did much to widen the interest in Professor Eucken's thought.

A Year Book of one hundred pages has lately been published, containing a history of the church, reports read at the annual meeting in January, and lists of members of the different organizations, as well as a general church list. All departments of the church life are going forward with strength and success. The fortnightly suppers, which have always been a feature in the social life, continue with large attendance. The Sunday School, under the able leadership of Mr. Edward H. Letchworth, shows a steady growth in size and interest. The recent visit of Dr. Edwin Diller Starbuck was an inspiration to the school and its teachers, as well as to the large congregation which heard his scholarly sermon on child nature and child nurture. Partly owing to the operation of a more elastic system of pew rentals, enabling all who care to attend the church to have sittings for whatever they can afford to pay, the increase in rentals over last year is in excess of $800. The financial condition of the church was never better in its entire history.

The combination of the Alliance with the Ladies' Benevolent Association, the older society, has worked well. An Easter sale of aprons, cake and candy realized about $130 for missionary purposes. The sum of $1250 was raised during the winter by a system of committees for the church mortgage, thus doing away with the necessity of a fair. The Unity Club has had a successful season, with the usual social and dramatic features. Members of the Unity Club and Shakespeare Class are preparing an elaborate production of "Twelfth Night" for the benefit of the Club and of a Neighborhood House. A performance of "As You Like It" by the Club a year ago was a brilliant success. The Men's Club has had a series of stimulating meetings, with addresses on current topics. At the last meeting, Major Munroe McFarland of the United States Army gave a vivid account of the situation in the Balkans, from which he had lately returned, having served as special representative of our government at the seat of war.

PITTSBURG, PA.—The Northside church has had a busy and prosperous winter. Mr. Snyder gave a series of our illustrated sermons on "The History of Woman" on Sunday evenings in February which drew many strangers to the church, some of whom have stayed, and which have secured for the minister several invitations for addresses elsewhere on the same topic. The second anniversary of Mr. Snyder's pastorate and the third anniversary of the occupancy of the church building was celebrated on February 2nd, with addresses by Messrs. James H. Baker, George Seibel, William N. McNair, and O. W. Burroughs, all of whim spoke in an appreciative, optimistic, and progressive vein. The annual meeting of the congregation occurs Wednesday evening, April 9th with a dinner served by the Woman's Alliance. One of the most interesting events of the year was the Easter morning service, which consisted of exercises by the Sunday School and of the presentation of eleven children for christening.

The Men's Club has undertaken a system of church advertising by means of postal cards containing the sermons for the month personally distributed to be mailed and by making personal calls on new attendants. The club also holds informal social sessions with smokers and games on Wednesday evenings and has frequent discussions of social and political topics with one meeting a month set aside for an outside speaker.

The Woman's Alliance has conducted a lecture course during the winter, which has added greatly to the public efficiency of the church, in addition to its regular program of bi-weekly meetings and of co-operation with various organizations of public service. The Alliance is the only society of church women in Pittsburgh which is a member of the Congress of Women's Clubs of Western Pennsylvania, and through the Congress it comes actively in touch with the work of the progressive women of the city. It assists in the local work for the blind, is a member of The Associated Charities, and is active in many other ways as well as being a most efficient aid to the church as a whole, in whose service it has held three dinners and a bazaar this winter.

The Sunday School has prospered remarkably and now has a registration of sixty. The primary and kindergarten departments have had several Saturday atfernoon "picnics" at the church much to the interest of the rising generation; the officers and teachers give monthly socials, and now a boy's club is in the process of formation which promises to be a lively factor.

EDGAR SWAN WIERS.

Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH

Secretary of the Western Unitarian Conference

OHIO—Our Church at Dayton has suffered heavily through the floods. Our churches at Marietta and Youngstown have suffered in less measure from the same cause. Rev. Mr. Graves of Albany and Rev. Minot O. Simons of Cleveland went to Dayton as representatives of the A. U. A. carrying emergency aid. More adequate aid will follow.

IOWA.—The 37th annual meeting of the First Unitarian Church of Des Moines, held on the eevning of April 3rd, marked the close of the second year of the pastorate of Everett D. Martin. During his short term 90 members have been admitted to this church.

In recent years a custom has grown up in this congregation to elect its minister for a one-year term. At this annual meeting, however, various amendments were made to the constitution and articles of incorporation, and Mr. Martin was elected for an indefinite term. There are a number of both city and state officials in this congregation and they were pleased to term the new call to Mr. Martin an "Indeterminate Franchise."

The business meeting was preceded by a supper at which the Rev. Dr. Mason of Pittsburg was a guest of the congregation.

Resolutions were adopted acknowledging the appreciation of the congregation of the past services of its pastor emeritus Rev. Mary A. Safford.

Rev. Gustave Henry Zastrow began his ministry of Unity Church, Humboldt, the second Sunday in February. He was called without a previous hearing. All his hearers became satisfied at once on meeting and hearing him that they had made no mistake in so doing and that conviction grows stronger with every week. He has given us strong, scholarly sermons that command thoughtful consideration and are enjoyed by his hearers as is shown by the increasing numbers who are attracted. His household effects have now arrived from Derby, Connecticut, his former parish, and he and Mrs. Zastrow are now nicely settled in the parsonage. Mr. Zastrow has also shown a live interest in the affairs of the town and the welfare of its boys and girls. We are rejoicing in our good fortune to have secured his services.

Our church at Sioux City held its annual meeting on April 2nd. The treasurer reported all bills paid and a small balance on hand. Rev. Mr. Van Tassel was re-engaged for a term of three years with an advanced salary each year. Under his leadership the church is growing in all good things. Rev. L. W. Mason of Pittsburg was present at the parish meeting and gave a helpful talk on "The Discipline of the Productive Life." On Easter Sunday twenty-one new members received the right hand of fellowship. A contribution of $50.00 was received for the flood sufferers. A vacant quarter block, near the church, has been secured and will soon be put in condition for use as a play ground. Regular services have been resumed at Cherokee through the efforts of Mr. Van Tassel.

NEBRASKA.—The last service in the church building at Omaha was held on Sunday, April 6th, Rev. Ernest C. Smith, secretary of the Western Conference, preaching the sermon. While no services will be held for the present the organization will be kept intact, the organ and other possessions of the church will be stored and an active membership secured through the payment of $5.00 annually. The net proceeds of the sale of the building will be placed in trust with the American Unitarian Association until such time as a new building is erected. While some Unitarian families suffered through the tornado these were for the most part well able to meet their loss. Many members of the congregation have been busy as helpers at the various relief stations.

The Secretary of the Western Conference, Rev. Ernest C. Smith, was drafted as a Billings Lecturer to visit the Colorado churches the last ten days of March. He preached Easter Sunday at Denver and the following week at Pueblo and Colorado Springs. A somewhat general business depression exists in Eastern Colorado, but our churches are showing courage and determination in the face of difficult conditions.

SIXTY-FIRST ANNUAL METING OF THE WESTERN UNITARIAN CONFERENCE

May 12-15, at Toledo Ohio.

INVITATION.

The First Unitarian Church, Toledo, Ohio, invites the delegates to the sixty-first annual meeting of the Western Unitarian Conference to be its guests during the Conference sessions. Acceptance of this invitation stating probable time of arrival and departure should be sent to Mrs. A. C. Stewart, 2235 Putnam Ave., Toledo, O., not later than May 5th, in order that card may be sent announcing where each delegate will be entertained.

GENERAL INFORMATION.

The First Unitarian Church is at the corner of Ashland Avenue and Prescott Street. It is reached from the Union Station by taking an Oak or a Cherry Street car and transferring at Adams Street to the Long or Short Belt; from the Ann Arbor Station by walking a block and a half to Canton Avenue and taking

a Bancroft Belt car going to the corner of Bancroft Street and Ashland Avenue, one block from the church; from the Interurban Station, by walking one block on Superior to Adams and taking either the Long or Short Belt.

Mrs. A. C. Stewart will be at the church Monday afternoon and evening and in general during the Conference to receive and assign guests.

The Alliance Luncheon on Tuesday is complimentary to the visiting women and laymen.

The Ministers' Meeting on Tuesday at 10:00 will be in Room 2 at the Toledo Commerce Club in the Nicholas Building. Lunch at 35 cents per person will be served at the club.

The Conference Dinner Tuesday evening will be at the Woman's Building on Cherry Street. Tickets may be had at 75 cents each. Please notify Mr. Donald Smith, 2459 Collingwood Avenue at your earliest convenience how many tickets to save for you. Dinner will be served at 6:30.

PROGRAM.

Monday, May 12th.

8. p. m.—Service conducted by Rev. George F. Patterson, Kalamazoo, Mich.

Conference Sermon, Rev. Jenkin Lloyd Jones, D. D., Chicago.

Tuesday, May 13th.

10:00 a. m.—Ministers' Meeting at the Toledo Commerce Club.

"Our Missionary Problem"—Discussion led by Rev. Arthur L. Weatherly, Lincoln, Neb.

10:00 a. m.—Alliance Meeting.

1:30 p. m.—Alliance Luncheon.

2:30 p. m.—Religious Education Session.

Address by Prof. Edwin D. Starbuck, Boston, Mass.

Discussion.

6:30 p. m.—Conference Supper at the Woman's Building.

Speakers:

Rev. Fred V. Hawley, Chicago, Toastmaster.

Prof. John R. Effinger, Ann Arbor, Mich.

Rev. Henry H. Burch, Youngstown, Ohio.

Rev. Eleanor E. Gordon. Iowa.

Rev. Wilson M. Backus, Minneapolis, Minn.

Wednesday, May 14th.

10:00 a. m.—Address by President, Hon. Morton D. Hull, Chicago.

Written Reports by State Secretaries.

Report of Treasurer, Mr. C. K. Pittman, Evanston, Ill.

Report of Secretary, Rev. Ernest C. Smith, Chicago.

Address "Missionary Methods,"—Rev. Henry Wilder Foote, Boston, Mass.

12:30 p. m.—Cafeteria Lunch in church. 50 cents per plate.

2:30 p. m.—"The Present Spiritual Awakening and Its Revelations."

a) "What we may learn from the New Religions"—Rev. Albert R. Vail, Urbana, Ill.

b) "Recent Philosophies and the Help they Bring to Religion"—Rev. Richard W. Boynton, Buffalo, N. Y.

8:00 p. m.—Platform Meeting—"The High Quality of Life."

a) "In the Realm of the Spirit"—Mr. J. E. Williams, Streator, Ill.

b) "In Social Relations"—Rev. Walter F. Greenman, Milwaukee, Wis.

c) "As Manifold, yet Unbroken"—Rev. W. Hanson Pulsford, Chicago.

Thursday, May 15th.

10:00 a. m.—"The Church as an Agency."

a) "For Social Service"—Rev. Robert S. Loring, Ann Arbor, Mich.

b) "For Social Justice"—Rev. John W. Cooper, Davenport, Iowa.

Concluding Business.

Devotional Service—Rev. Eugene R. Shippen, Detroit, Mich.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met with the Swedish Branch Alliance at Unity Church, Thursday, April 3rd. Mrs. Sperling presiding. The meeting was opened by a prayer from Mrs. Wooley after which all joined in singing a hymn. The Secretary and Treasurer's reports were read and approved, also a letter from Mrs. Wicks was read giving an encouraging report of the flood conditions and the work of the Unitarian women in relieving the suffering in Indianapolis.

The annual reports of the P. O. M. work and of the Swedish P. O. M. work were given and accepted.

Mrs. Delano read a report from Mrs. Wicks on the work of the Indianapolis Alliance for the year, which was charming in its suggestion of the fellowship and hospitality which that society radiates.

The subject of the day was "The Message of William Ernest Henley," Mr. Pulsford spoke and "they that had ears" heard.

There was an attendance of 45.

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NORTHUMBERLAND, PA.

From our historic little church at Northumberland founded by Joseph Priestley, we receive this word: We meet steadily every Sunday morning,—our little fraction of a handful, with now and then a pilgrim, if not a stranger, from one of the seven other churches, coming, not, let us believe, to spy out the land,—though our reputation, theologically, is pretty bad in the community,—but from a read friendly, neighborly interest, since the pastor is not infrequently called on to bury members of the other churches.

Our ladies, though so few, are really the life and inspiration of the Civic Club, which is doing a good work for the town. Few are the activities for local uplift and improvement which count not the Priestleys among their leaders. Our Study Class, which meets weekly from house to house, numbers among its members two Methodists and one Swedenborgian. So, though a feeble folk, we bear our testimony and keep our candle trimmed and burning.

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WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.